

# AN OLIVE-LEAF

O R,

## A Bud of the Spring.

VIZ.

### CHRIST'S RESURRECTION

and its end, viz.

The conversion of Sinners, and a  
Christians compleat Relicfe.

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Opened by NICHOLAS LOCKTER,  
Minister of the Gospel.

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*Why seek ye the living among the dead? LUKE 24. 5.  
If ye be risen with Christ, seek those things which are  
above. COL. 3. 1.  
I shall be satisfied when I awake with thy likeness.  
PSAL. 17. 15.*

Old things are past away, behold all things are become new  
(saith a holy man of our State) in Christs resurrection, and  
Tom. 1. de admiration in spiritus et veritate, lib. 17. speaking  
upon the First-fruits offering, which he applies to the Resur-  
rection of Christ. p. 410.

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Printed by E.G. for J. Ballard, and are to be sold  
at his shop at the Signe of the Sun and Foreman  
in Pauls Church-yard neere the little  
North-gate. 1672.

---

OF THE

A Part of the Spring

CHRISTIANITY'S RESURRECTION

The conversion of sinners and a  
Christianity to the world

By J. NICHOLAS LOCKYER  
Minister of the Gospel

THE FIRST PART OF THE  
CHRISTIANITY'S RESURRECTION  
IN THE YEAR 1717

Old things are past away, but all things are become new  
(saith a holy man of our faith) in Christ's resurrection day  
TOM. I. de adventu in hunc mundum, lib. 1. c. 1. c. 1. c. 1.  
upon the first offering which he offered to the  
resurrection of Christ.

Printed by E. G. for J. Roberts, and also to be sold  
at his shop at the north end of the Sun and Mountain  
in Great Church-yard near the bridge  
M.DCCXX.

To all the Lords people  
Grace and peace by our Lord  
Jesus Christ be multiplied.

**I**s my work as a man,  
more as a Christian,  
most of all as a Mi-  
nister of the Gospel  
to search out the se-  
crets of the Gospel, in their na-  
tion and operation. Certain  
persons were appointed to stand  
upon Mount Gerizim and bless  
and yet nothing they did this way  
is mentioned: and certaine  
others appointed to stand upon  
Mount Ebal and curse, and what  
they did this way set downe

richly and largely. Is God  
 not to curse them here?  
 Why should he make all the  
 instruments of the Temple of  
 Gold, and mention them parti-  
 cularly to the very hinge, and  
 never mention the Arke; doth  
 this abide Wood, when all the  
 rest Gold? or is Wood as splen-  
 did, and as precious as Gold? The  
 Scripture is full of these Secrets,  
 as to the notion of truth: but,  
 O how full of secrets is truth in its  
 operation in our hearts! In this  
 latter I am most a Student, and  
 yet least a Proficient; though I  
 have but little skill in the notion,  
 yet farre lesse in the mysterious  
 operation of the Gospell: What  
 experiences Christ hath imparted;  
 in much love, I here present unto  
 you: they may be much added  
 unto, by heavenly influences pro-



per and peculiar to every Christian, and by his owne travels in these waies of wisdom. We are called *little ones*, and indeed so we are whilst here, in all things but ignorance and impotence. Yet we little ones have great ones waiting upon us, and these have more priviledge then we, whom they wait upon, which is another secret, for they *alwaies behold the face of our father*, which if we could doe too, we should in his light see light, understand all mysteries and all knowledge, all truth in motion and operation, which should make us wait for the appearing of Christ, and long till this change come, that Lords have as much as their servants which attend upon them. Blood carries the life and the exquisite spirit and sense of

nature with it, and yet hath not  
sence nor feeling it selfe: so truly  
is it with us Ministers, we are the  
Salt of the earth, the blood and  
spirit of the World, such as carry  
exquisite spirit and sence through  
the mysticall body, and yet feele  
just nothing (upon the matter)  
our selves, which makes us so short  
of what we should be, in the re-  
velation of the mysteries of the  
Gospell; I speak in this, princi-  
pally of one, who hath his births  
in divine things, to much out of  
due time and due measure, yet  
hath to blesse God, that I can  
condemne my selfe. The more  
Heavenly in our lives, the more  
the best knowledge falls in of it  
selfe with us. Living creatures  
which lie hid in the earth long,  
for a great part of the yeere to-  
gether, have (we say) no blood,  
or

oe very little, a drop or two about  
 the heart. If our soules lie hid in the  
 earth much (as these times tempt  
 this way) you will have little  
 good blood or spirit in you; a drop  
 about your heart to keepe you  
 from Hell hereafter, and that will  
 be all; not enough to keepe you  
 from many Hells here: much lesse  
 will you have so much blood and  
 brave spirit, as to search and finde  
 the deep things of God belong-  
 ing to your peace, crowne, and  
 glory. The wind at one point  
 of the Heavens, and at one season  
 of the yeere, is called a Husband  
 to all things which spring upon  
 the face of the earth, 'tath in it  
 then such a spirit of generation  
 and nutrition: this wind makes  
 all things in this season so smile  
 upon us: and this wind blows all  
 the year long, and is still with us  
 whilst

From the  
 second, his  
 words are  
 clear

whilst we have our conversation  
in Heaven. Oh how sweetly, how  
generatingly doth that wind w<sup>ch</sup>  
blows where it listeth blow upon  
us who are in all our waies tra-  
velling homeward / Severall things  
you will finde, Christians, in this  
book; some, about Christs resur-  
rection: the blooming of this  
Tree is judged by some, to have  
been in the Spring; if at the fall,  
yet then doe some Trees bloome  
again. I have seen ripe fruit and  
blossomes together, so is alwaies  
on Jesus Christ that tree of life,  
ripe fruit for any to feed on, at  
any season, and yet vigor still  
Budding and blossoming againe  
for more. This work speaks that  
miracle repeated, a dry rod bloo-  
ming and bearing Almonds: one  
blossoming at the fall; one after  
many plunges raised, to give wit-  
nesse,

Dedicatory.

ness, and set seale to Christs resurrection. You whom I know and much love, well understand my often infirmities, and so at what after season I blossom and beare; and therefore will (I hope) for rarity sake, keep these blossoms, and small fruits, to admire Christ the orderer of all times and seasons, who can make Spring when he willy, and in what he will.

*Tours in the bowels of Jesus  
Christ, and labours of his  
everlasting Gospel,*

**Nicholas Lockyer.**

## To the Reader.

1 Cor. 15.  
20.

**I**n grace bestowed up-  
on me was not in vain.  
This Scripture, Chri-  
stian Reader, makes  
much impression upon my Spirit. The  
dew of Christs youth falls little upon  
my heart, yet I receive more then I  
give: but little is mine to all, yet  
much (if God hath not judged it too  
much) because it is mine. A little of  
the true Treasure is too much to lie  
dead, yet so it doth very much in my  
heart; I wish it may not be so in thine.  
If one had much he might doe much;  
but when little, one can doe nothing.  
We are unbrifty to get, and then  
make

\*\*\*\*\*

To all the Lords people,  
 grace and peace by our Lord  
 Jesus Christ be multiplied.



**Y**e are called a flocke of  
 holinesses. Blessed is that  
 people, whose popularity  
 is rather in graces then  
 in persons; in flocks and troopes of  
 holinesses, rather then in flocks and  
 troopes of men. Holinesse puts every  
 person in the ninth place, and makes  
 him an hundred millions in number;  
 by which account a few flocks of holi-  
 nesses would be an innumerable com-  
 pany of men, Gods Host, Mahanaim,  
 bina castra, two Hosts, ten Hosts, ten  
 thousand Hosts. Flocks of holinesses  
 are not onely numerous, but glorious.  
 Flocks of Flowers in the spring, flocks  
 of Reasles like Pibles upon the Sea-  
 shore, all facing the Sun; yea or flocks

THE  
 sanctuarium  
 pecu.  
 Ezek. 34.  
 30.

F

of

# The Epistle

of Suns looking forth like the morning,  
from severall serene parts and points  
of our Horison, and all facing one ano-  
ther, not so glorious as flocks of holi-  
nesses facing Christ, and Christ them.  
The shepherd is not smitten, but smitten  
on now, and yet these flocks of holi-  
nesses are scattered. Our Princes (as  
the Prophet speaks) not altogether  
Kings, but altogether servants and  
slaves to divers lusts: instead of so  
many Vines, so many Brambles, as  
the same Prophet speaks; through the  
wiles of that wicked one, and the just  
judgement of God. The root of this bit-  
ternesse hath laine hid long, and been  
that Achan which hath troubled us,  
to wit, a heart not perfect with God,  
denying the power of what we profess.  
The Gospel is <sup>enigma</sup> a riddle, and so  
is the heart: and yet if either be hid,  
we perish; I feare both (though these  
times of much light) lie hid; such sad  
peri-

1sa. 10. 8.

1sa. 7. 23.

1 Cor.  
13. 11.



ing unto Sun-set: if in spirituals we  
 were as promising as otherwise, I  
 should thinke so to. Looke for much  
 good, but not in such waies as many of  
 us take. If wounds in the body be no  
 went for the rottennesse, pride, and filth  
 of our souls; if misery be unsanctified,  
 it becomes like theirs below, everla-  
 sting. If we yet doe wickedly, and deale  
 hypocritically with our God, who  
 hath brought us out with a strong  
 hand, from the Iron yoake, and the  
 burning brickill, surely seven times  
 more will misery multiply upon us  
 untill we die, because we have despi-  
 sed him which speaks from Heaven,  
 and as much from Heaven, and  
 from that excellent glory (I thinke)  
 as to any of the Gentile world. A per-  
 verse spirit God hath mingled amongst  
 us, that we can neither smite nor smile  
 with God, we can neither mourne nor  
 daunce to him, which doth thus to

The Epistle Dedicatory.

was: which spirit is also small (judg-  
ment) but it is as the narrow of a beehive  
body loosened; and then both all should  
be together long in and the ynd. God  
magnifies his grace. In true: but not  
alike to be almost. We may learn  
upon grace; but not to comply under  
foot: God will distinguish between  
these two, if we cannot. Let's all learn  
upon our beloved: but what's more  
and inconsistent with this, proceedeth  
from the guise of our spirits; and that  
will one, and will be a Spiders Web,  
and make the shame of our nakedness  
to appear in the day of his appearing,  
who is the searcher of all hearts:  
which apparition he loves and waits  
for; who is telling us in the words of  
the bible: *He that is in the labours, travels,  
and bonds of the Gospel,*  
Nicholas Lockyer.

# Dedicatory. II

perishing of leafe and tree could not  
else be.

Spiritual inspection is the subject  
of this piece presented to you; if it may  
lay open to you, what hath laid open  
you to others, will be matter of blas-  
feming God and his poore servant, who  
hath his worke to unravell riddles,  
and tread out labyrinths with the  
thred of the Scriptures, and findes only  
this light to discover darknesse. If a  
man will be safe, he must obey ne-  
cessity\*. The Scripture and thine  
own heart, are two necessary things to  
be searched; cast off the study of these,  
and you cannot be safe. Obey necessity,  
read two Volumes over and over all  
the daies of thy life, the written word  
and thine unwritten heart; the one  
riddle unriddles the other: the Volume  
without opens the Volume within, and  
is a Glasse to bring Christ and the soule  
face to face. The triall of our faith is  
pre-

\* Ut omnes  
intelligant  
si saluti  
velint  
exhibere  
seculum  
fall.

precious, whether by the rod or by the word: by both grace is refined much, which is very precious to a sincere heart. Comparing our selves oft with Christ shames us, humbles us, and forges us, and so derives his beauty whom we so intently look upon, which is a pleasant translation from desolation into beauty and glory. By the weaknesse of others, and not by our valour do we prevaile, saith a great Statesman. So truly may I say, by our weaknesse, sloth, carelesnesse, the devil more prevailes, then by his own strength simply considered, though a creature very strong. We so cut off our own locks, and cast off our own mercies, our own armour, and walke naked, laying aside Ordinances, Scriptures, and all close conversation with God and our selves, that Satan slayes us heape upon heape, with the jaw bone of an Asse, with any rotten foolish thing,

Imbecillitate  
aliorum non  
nostra vir-  
tute vake-  
mus, saith  
Tully of ta-  
king those  
who tyrant-  
rised, who  
made ma-  
ny Lawes,  
or proxi-  
maque du-  
cunt, and  
the last til  
worst:

# Dedication.

thing, carries his captive at his will.  
 Much confusion is now amongst  
 of which God is not the author, but  
 Satan and our selves. Unsoundness  
 swell the heart lifted up, fall under  
 the power of darkness, the diuell and  
 all confusion. Take heed Christians of  
 hypocrisie, its property is pride, pride  
 puffes up, and then God pulles all down  
 to worser then nothing. A little of this  
 leaven leaues the whole lump all be  
 purging and therefore daily, every  
 little of this leaven, that when trials  
 and temptations come, they may find  
 nothing (if possible) of hypocrisie in  
 you. Lie at those breaches which give  
 sincere milk. Let your souls come out  
 by pure streams. Redoubt who venture  
 in preaching, do not you venture in  
 hearing. In a wretched age, such as  
 no eye ever saw more, and lesse laid to  
 heart. Among all wonders amongst us,  
 this is surely the greatest, that there is

guilt

not

## The Epistle

not yet shipwrack of all, considering how venturous all are, and of and to what parts. In that ministry in which you cannot see your selves, surely you cannot see Christ, how much and how oft so ever he may be named, as tis true & contrā. Grievous wolves are entred in among us, tearing and rending all that is hopefull; the sense of this makes me to complaine, not any bodies doing well. Such who take not honor to them selves, but are called, the meanest in the body under the conscience and assistance of this, may be a blessing to his brethren below and above him. Grievous Wolves are entred in, & the more grievous because of our own selves, as the Spirit of God hath foretold; and of these would I could warne you night and day with tearr. Wild beasts are abroad, never more, nor more grievous, and yet we are loth to believe that it is evening, or any thing enclining

Acts 10.30

To the Reader.

make excuse for an unprofitable life, that we have nothing to impart. I confesse thou hast heard to use are two distinct gifts; yet plenitude will constraine one, dropping, and leaking, and so we are bigger passage, by a continued still power pushing within. I am indeed in a strait, whether it be grow in vaine for me to be silent, or to speake in print to all the world, who can speake so little to any purpose, to a farre narrower compass and capacity. Let my weaknesse (Christian Reader) be docent, and Christ in a manner be beautifull to thee, and offer the myrrhe of thy soule unto him, in what mean dresse soever thou finde him: gather up the fragments and crums of his Table, let nothing be lost; then his grace in this weake worke will not be in vaine. I am truly of his opinion who was rather willing to beautifie Italy, then his

Notas  
The Badger  
is called in He-  
brew Sheb  
because he  
hath six  
spots.

his end benefit of Christ, may increase  
in his honour, though I decrease in  
mine, I love my end. All things should  
be done in conscience of duty, whether  
to the Common-Wealth; or to ones Fa-  
mily, or to ones selfe alone, yea and  
when alone: So indeed is this little  
worke done, in much duty and consci-  
ence, to Christs glory, and the good of  
poor soules. Thou wilt finde the Prin-  
ter, the Author, a Badger, with  
more then six spots: yet Badgers spot-  
ted skins were accepted to the use of  
the Tabernacle: so let these spotted  
labours of us thy friends be accepted,  
to the use and benefit of thy precious  
soule.

Thine in the Kingdome, and  
patience of Christ,

NICHOLAS LOCKYER



**A Table of the principall  
things contained in this  
TRACT.**

**T**hat priority in Spirituall things is a dig-  
nity  
The fruition of a Virgin-love  
Tath more evidend of love with it, and more  
certaintie  
It should much work upon our hearts, to be of  
the first which enjoy favour in the greatest  
things  
The resurrection of Christ is the foundation of  
mans salvation  
Upon the resurrection of Christ beares the con-  
firmation of Gods oath to the elect, for the  
accomplishment of their eternall good  
Upon the resurrection of Christ beares the in-  
fallible determination of Christs state as the  
naturall Son of God  
Upon Christs resurrection beares his insallment  
to Mediatorship  
Upon the resurrection of Christ beares the con-  
verting vigour of all visible Ordinance  
Christs resurrection is a scale of the resurrec-  
tion of all, good and bad, and that all shall  
come to indgement  
The day of judgement will be detedfull to the  
wicked, for severall reasons

The

## The Table

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 resurrection p. 19  
 Christs resurrection much for the consolation  
 of the godly. We are delivered from the  
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 the people of God) from Christs resurrecti-  
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 to be present and equall, alwaies alike to all  
 things p. 33, 34  
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 s p. 42  
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 tion p. 44  
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 swered p. 45  
 Its Christs proper worke to turn sinners from  
 their sinnes p. 48 A type of this p. 49  
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 Conversion but in part in this world p. 51  
 The hardest worke of a Christian is turning  
 from

## The Table.

from his sins, and this beares upon the shoul-  
 ders of Christ, therefore 'twil be done p. 52  
 If this be the worke of Christ to turn sinners  
 from their sinnes, then sinners should not  
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 This being the worke of Christ, let him not  
 want work, present your sinfull states unto  
 him p. 55  
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 places, to turn sinners from their sins p. 57  
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 this way p. 58  
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W A

Obj. 1.

Object. Wicked men bring forth evil devices

When the works of God clear their righteousness

Against the unrighteous

Admire not evil men in their advantages

Take heed of smiting a godly man for his con-

science

Uprightnesse defined

Its symptoms

Morning fittest time for duty

Tender mercies are Christs smiles

Truth with its effects

Continuance in grace is the being of grace

Diligence in divine things make spiritually

rich

Use of Examination, to finde out hypocrisie

The perfection of our state consists in this, to

receive much, and to doe much

Integrity conquers and crowns the soule,

wherein it is

The workes of God, the more immediate, the

more strong and operative

The workes of God the last *medium* to his end

*ERRATA.*

For principle p. 10. & 19. read principally, for too read

two, p. 74. l. 25. for handle read dandle, p. 78. l. 24.

for weary read vary p. 111. l. 15.

for to show read to shew

for to show read to shew

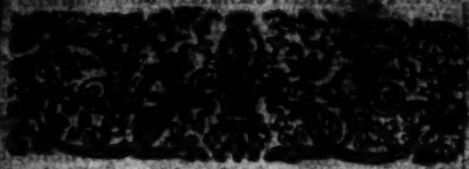
for to show read to shew

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for to show read to shew

for to show read to shew



AN  
OLIVE-LEAF  
OR,  
A Bud of the Spring.

ACTS 3.26.

Unto you first God having raised  
from the dead Jesus, sent him to bless you,  
turning away every one of you from his  
iniquities.

**T**He Apostle Peters preaching  
is set out in this Chapter, to  
whom directed, and with  
what winning wisdom man-  
aged. To the Jews directed, and in a  
downright stile and phrase. Ye denied  
the holy one and the just, and desired a  
murderer, and killed the Prince of life.

*An Olive-leaf, or*

v. 14, 15. And yet wisely and winingly this Apostle makes their apology. *And now brethren I write that through ignorance ye did it, as did also your Rulers: and also this more may be said for you, ye have but accomplished a fore-ordained thing; yea, a foretold thing, and that by the mouth of all his Prophets, v. 17, 18.* repent therefore that your sinnes may be blotted out, and he shall send Christ to you, whom you have crucified, to serve you in these saving works; doe not stumble at him, it is he which God spake of by Moses, *A Prophet shall the Lord your God raise unto you, v. 22, &c.* And the same which Samuel and all Prophets after him spake of: and then further addes, *Ye are of the blood of those which thus prophesied; children of the Prophets, children of the same covenant. Ye are the children of the Prophets, and of the Covenant which God made with our Fathers, &c. v. 22.* ye being a first-born, Christ the first-born is first sent to you; to you first in his Prophets, to you first in his own person, to you first after his resurrection. *Unto you first, God having raised up his sonne Jesus, sent him to besse you, in turning away*

## *A End of the Spring.*

*every one of you from his infirmities.*

Grace, according to its manner of tender, and according to the nature of the thing it selfe, are the two parts of this verse, or the two things contained in this one Scripture: for its manner of tender, this Suane did first rise upon the Nation of the Jewes; such a temporall station as a Nation, doth this terme [you] here meane. *To you first, &c.*

This Nation God formed from the wombe, as he saith, *Isaiah 44. 1, 2. (1.)* from the first man; out of one loyne he made as many as the starrs of Heaven for multitude. This Nation which he formed from the womb, had the womb of the morning, the first tender of the dew of Christs youth; which being mentioned here as a priviledge and preferment, I note, *That priority in Spirituall things is a dignity and honour, Who was in Christ before me, Rom. 16. 7.*

'Tis the fruition of a Virgine love, and thus phrased frequently. *The Lord hath troden the Virgin daughter of Judah as a Wine-presse; for these things I mourn, Lam. 1. 15. What shall I liken to thee, O Virgin daughter of Sion? thy breach is as*

*An Olive-leaf, or*

*the sea*, Lam. 2. 3. Therefore called a Virgin, because the first whom God chose, and the first of all Nations which chose God, and were especially protected by him, from such as were destroyers.

Priority in Spirituall things hath more evidence of love with it, and more certainty. Tenders which come in the evening, are doubtfull in their forme, they looke like the season in which they come, darkish. If God meant me good, why did he let me runne so long, play the prodigall so long till I had spent all? and this a type of the Gentiles, and of this truth I am upon. 'Twas doubtfull to the Prodigall how things would prove, when visitations from above began to present themselves to his spirit. If God meant me children, why did he stay so long till the evening of my life, and the *laughs*: and this another type, and applied to the Gentiles by the Prophets. What comes in the evening, hath not with it such a present evidence of love, but rather of the contrary. See an illustration of this *Exod. 16. 13.* the Quailles came in the evening which

was



## A Bird of the Spring.

was a curse, and the Manna in the morning which was a blessing.

Priority in spirituall things hath with it also a more certainty of kindnesse and goodnesse: between *presentia* & *futura*, there is a great deale of difference in poynt of certainty, and so every one argues: A Bird that is caught is a more certain something then that in the field, which may be caught: a sinner prickt at heart, and turned to God now, is a more certaine something then that which may fall out next Summer, next Sermon, or next yeare, as we count and put the order of certainties. A Nation that enjoyes the Gospell at present, hath a more certain something then they which may enjoy it an hundred yeeres hence, if we speak of certainty as we count, and put the nature of it: for concerning what is behind, and yet to come, we still are apt to question, will it be? will it ever come? every one at first sets forth good Wine; but that good Wine should come at last, is not according to the law of custome and order so ordinarily expected.

If priority in good things be a pri-

Use.

vledge bount it so, and let it work up-  
 on your hearts. We are of the last of  
 the Nations to whom the bloody cup  
 came, and yet of the first from whom  
 removed; our blood broacht last, and  
 yet God puts his finger upon the  
 rent first. Two of us were grinding  
 at the Mill, and I was taken first; nay  
 the other not taken at all. Amongst  
 many thousands which wallow yet in  
 their sinnes, I am taken out as a kind of  
 first-fruits to God, and to the Lambe.  
 O what ingenuity and sweetnesse this  
 should beget in the spirit of man to-  
 wards God! *Put me first in all things.*  
 O! Preferre God in all things; put pri-  
 ority upon him in all his affaires. I will  
 seek him, first intend him. *In the morn-  
 ing shall my prayer prevent thee. Psal. 88.*  
 13. I might have been the first of them  
 that went down into the pit, I will be  
 of the first that shall goe up like the  
 Tribe of *Judah* against all Gods ene-  
 mies: there was but one in my fathers  
 house marked out unto Spirituall  
 Kingship, and 'twas I, the unlikeliest  
 and unloveliast; there is but one that  
 I marke out to cleave to, and advance,  
 and that is Christ.

God hath raised up his Sonne Jesus, sent him to bless you, &c.

ACT. 3. 26.

Unto you first God having raised up his Sonne Jesus, sent him to bless you, &c.

**G**RACE in its tender, and the thing it selfe tendered, I made the parts of this Verse; of the first I have spoken a little, of the next in our next work. Grace it selfe is here mentioned in its cause or foundation, which is Gods raising Christ from the dead: and in its formality, blessing him to us, to turn us from all our finnes. The blessednesse of man in its cause, I am first here led to handle, by the order of the words. *God having raised up his Sonne Jesus, sent him, &c.* The resurrection of Christ is the foundation of mans salvation. Hence is that manner of expression of the Apostle, *I am a Pharisee, of the hope and resurrection of the dead, &c.* Act. 23. 6. (i.) for preaching hope and salvation by the resurrection of Jesus Christ, which was the thing we know he zealously did, was he persecuted: by which words we see that

the hope of man is founded upon the resurrection of Christ from the dead. A like pregnant place, Act. 13. 32, 33. And we declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my sonne, this day have I begotten thee.

1 Upon this, to wit; the resurrection of Christ, beares the confirmation of Gods oath to the Elect, for the accomplishment of their eternall good. Therefore being a Prophet, and knowing that God had sworne with an oath to him, that of the fruit of his loyns according to the flesh, he would raise up Christ to sit on his Throne; he seeing this before, spake of the resurrection of Christ, &c. Act. 2. 31. David did personate all the Elect, as Abraham all believers, and in him God sweares to all the elect, that Christ should be actually given in our nature, and die, and not be left in grave to perish, but be raised to the Throne, to do all the works belonging to our eternall salvation.

2 Upon this beares the infallible declaration

*A Bnd of the Spring.*

termination of Christs state, as the naturall sonne of God, and so the messenger indeed of the covenant, and no impostor. Had not Christ been indeed the naturall Sonne of God, his soule had been left in grave, (i.) in Hell, he had perisht everlastingly in that undertaking. And\* determined to be the Sonne of God with power, according unto the Spirit of holinesse by the Resurrection from the dead. Rom. 1. 4. Compare this with *Ab. 13. 33.* God hath fulfilled the same to us their children, in that he hath raised up Iesus again, as it is also written in the second Psalm, *Thou art my sonne, this day have I begotten thee.* God calls the day of Christs resurrection the day of his propagation, and for this reason, because this did as evidently declare and determine him to be the, naturall Sonne of God, as if but in that day begotten, whereas his generation otherwise properly considered, was from eternity and ineffable; and therefore is it that the Prophet saith, *Who can declare his generation?* Christs resurrection determines him infallibly to be the naturall Sonne of God, and so

\* *He is determined as it were by definitive sentence.*

God

God coequall with his Father, and a firm foundation of hope, in all things wherein appointed of God to be hoped in: which is the opening of that 1 Pet. 1. 21. *Who by him doe believe in God which raised him from the dead; and gave him glory, that your faith and hope might be in God.* God gave him glory by his resurrection; what's that? why gave testimony by this to all; that Christ was his own naturall Sonne, begotten from eternity, and so God coequall with him; that so our faith and hope in Christ might be all one for firmnesse as in the Father himselfe, being truly God.

3

Upon this, to wit, Christs resurrection, beares his installment to Mediatorship, and his standing and abiding in that Office; upon this principle; and therefore it is that the Apostle useth that expression, yea rather that he is risen again. *Who is he that condemneth, it is Christ that died [yea rather that is risen again]* who is even at the right hand of God, who also maketh intercession for us. Rom. 8. 34. This is the foundation of his installment and endowment to be head overall, and to derive life and conduct,

## A Bnd of the Spring.

11

conduct, and whatsoever else is noble,  
to all the mysticall bodies. And he is  
head of the body the Church, who is the  
beginning, the first-born from the dead,  
that among all he might have the prehe-  
minence; Col. 1. 18. This openeth that  
Scripture, Act. 13. 34. And as concern-  
ing that he raised him up from the dead,  
now no more to returne to corruption, he  
said on this wise, I will give you the sure  
mercies of David. Christ being raised,  
upon this is founded his Mediator-  
ship, his preheminance in Heaven and  
Earth; and this makes all sure to the  
seed of his Joyns. Christ is said in the  
second Psalm, in the day of his resur-  
rection to be begotten; and in the first  
of the Colossians, he is said upon the  
same ground, to be borne from the dead.  
One calls his resurrection a generation;  
the other calls it a birth; because 'twas  
as both, like Isaac's resurrection from  
his death; his father received him from  
the dead; and 'twas to him as if he had  
been again begotten, and again borne;  
and this last generation and birth is ne-  
ther then the first, the foundation of  
the Covenant: for upon this last ge-  
neration and birth breakes forth the  
oath

oath and the covenant, and all that traine of glory and preferment to *Abraham* and his seed; yea (to use the expression of the Apostle) upon this rather than upon the first birth.

4 Upon this beares and in this is involved the converting vigor of all visible Ordinances: the Apostles would not otherwise have been so tender and strict in their place, to beare witness of, and give testimony to this point, to wit, Christs resurrection in all their ministry; nor otherwise would they have found so good successe in the soules of men, by beating so much upon this one thing, if this one thing had not been a main thing, even at all. Wherefore of these men which have accompanied with us, all the time that the Lord Iesus went in and out amongst us, beginning from the baptisme of Iohn to this same day, must one be ordained to be witness with us of his resurrection, Act. 1. 22. In which place we see what all the visible ordinances of God are principally to hold out as their and our vigour and life, to wit, Christ risen from the dead. The like Scripture is that Act. 4. 33. And with great power



power gave the Apostles witness of the Lord Jesus: (and observe the effect of this ministry thus pointed) and great grace was upon them all; Act. 2. 36, 37. and by both you shall see in what especially is wrapt up the converting vigor of visible ordinances. Therefore let all the house of Israel know assuredly, that God hath made the same Jesus whom ye have crucified both Lord and Christ, (i.) raised him up, and set him at his right hand. Now when they had heard this, they were prickt in their heart, and said unto Peter, and to the rest of the Apostles, men and brethren what shall we doe? Now when they heard this; what? why that Christ whom they had crucified, God had raised and advanced. That the Apostles found the vigor of their ministry involved and evolved in & by this point, is hinted by that in the fourth of the Acts, 1, 2. And as they spake unto the people, the Priests and the Captain of the Temple, and the Sadduces came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. It seemeth, this point most prickt the heart, and spoiled their party. Not only the Apostles

files found this the piencing poynt of their ministry, but also all the Prophets; see Act. 26. 22, 23. Having therefore obtained help of God, I continue unto this day witnessing both to small and great, saying, none other things then those which the Prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. With this place compare Luke 24. 44. Christ to take off the admiration of his Disciples at his reviving, and coming againe after death amongst them, and sitting and eating with them, saith, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalmes concerning me.

This point is of dread to the ungodly. Christ being risen, all shall rise; for he riseth as a generall person: it is the Apostles argument, therefore let none dislike the Logick. As in Adam all die, so in Christ all shall be made alive, 1 Cor. 15. 21. Christs resurrection is a seale of the resurrection of all, good and bad:

Nay,

Nay, Christ being risen, all shall rise and come to judgement; to this height the Apostle carries this point. *Because he hath appointed a day, in which he will judge the world in righteousness, by the man whom he hath appointed; whereof he hath given assurance unto all men, in that he hath raised him from the dead, Act. 17. 31.* I collect from the Scripture that Christ's resurrection sealeth two things to us, that all shall rise, and that all shall come to be judged by him. And O wicked man, how dreadfull will this judgement be to thee? 'Tis dreadfull for a Christian to be brought now before Christ in the Court of conscience, as he sits there, and makes that weak part of man to speak against one in his stead, as I gather by that of Job. *And dost thou open thine eye upon such a one, and bringest me into judgement?* Job. 13. 3. and calls man a shadow. Man here, is indeed but a shadow, gone of an instant, as flower; and yet to bring this shadow into judgement before Christ, as he sits in the Court of conscience here, O how unsufferably dreadfull it is to a good man! but how dreadfull then to a bad! but how dreadfull will

it

it to be a wicked man hereafter, when brought before Christ personally, and in all his glory as Judge of all the world, with ten thousand of his Saints, as *Iude* speakes, when neither Judge nor Judged a shadow; when every wicked man shall be brought in a durable condition and state of body, as well as of soule, to beare a blow, a bruise, a wound, and the rankling of it in every veine, from head to foot, to all eternity?

Severall things lead me to thinke that the great day of Christs iudicature will be very dreadfull to all the wicked: One, because man shall appeare then not as a shadow, but as a substance, as an everlasting substance, to beare the height of Gods displeasure. Secondly, because his finnes also shall not then appeare as a shadow. Alas, 'tis but the shadow of sinne, that revives and appeareth in conscience now; and yet when this resurrection is, of the shadow of sinne, man dies, *is* *scare round about*; but then sinne in its substance, the heart of sinne, yea sinne with all its demensions, longitude, latitude, height, depth, bredth, every secret

*A Bnd of the Spring.*

secret which now no eye sees; the booke shall be then opened, and every idle word, and idle thought shall be set in order, and all the dead stretched out and layd naked before him with whom we have to doe; yea and set in order before the soule it selfe, and conscience made to say, all this is true: When there shall be such a resurrection of the dead, of all the dead, sianes dead and gone out of memory for many scores of yeeres, all together made to revive in conscience at once, with all their circumstances of time, place, and the like, in their full strength, and Christ by in all his glory, and all the Saints and holy Angels, seeing all as plainly as the man himselfe; these things make me think 'twill be then a very dreadfull day to all ungodly wretches. The Apostle *Paul* was possesst with this thing better by far then I am, and laboured to possesse his hearers, with it, as now I do you. *Knowing therefore the terror of the Lord, we perswade men. 2 Cor. 5. 11.* What is this terror? why the point I am upon; read the Verse foregoing, *For we must all appear before the judgement seat of Christ, that*  
C every

everyone may receive the things done in his  
 holy, according to that he hath done, whe-  
 ther it be good or bad: Knowing there-  
 fore the terror of the Lord, we per-  
 swade men. Christ being risen, all shall  
 rise; all men, and all their actions, good  
 and bad; and these shall be proclaimed  
 all over the world at once, all over  
 two worlds at once met together; this  
 to the wicked will be terrible indeed,  
 the very glimpses of this are terrible:  
 therefore sure the thing it selfe sure  
 more. When *Paul* reasoned with *Felix*  
 about judgement to come, *Felix* trem-  
 bled, *Acts* 24. 25. When *Herod* did but  
 thinke that *John the Baptist* was risen  
 again whom he had murdered, how  
 it affrighted him. *Herod* feared *John*  
 when alive, but much more after he  
 arose and lived again, *Mark* 6. 15, 16.  
 one from the dead is terrible. Persons  
 in their resurrection are other persons  
 for majesty and terror: so finnes to  
 their resurrection, are other finnes for  
 bignesse, dread, and horror; all these  
 meeting will make horripilation in  
 perfection; every haire of thy head  
 stare, every eye-string stretch, and  
 every heart-string iwill together, and  
 teate

teare; and yet no eye shall pity thee, of all that innumerable company of just men made perfect that then shall appeare and sit upon thee.

Let no wile cause you to evade the weight of things. *And when they heard of the resurrection of the dead, some mocked, and others said, we will heare thee again of this matter, Acts 17.32.* Doe not in your hearts scoffe at this truth, though weakly held out unto you: doe not put farre from you the evill day: doe not in your hearts deny the resurrection, or say it is past already, as *Hymenæus, and Phyletus, who overthrow the faith of some, and their words did eat as a canker, 2 Tim. 2.8.* Thus doe some men now, who tell us that the resurrection is past, and they introduced into a new world, and the day of judgement past, making things of the greatest substantialitie, allegories, chimeras, and fancies: but now see Christians, by this which hath been said, that these temptations are not small and light; they overthrow that which is the main foundation of mans salvation. Many others there are, which though Historicall believers of this

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1

truth; yet believe not that such things beare upon it; as I thinke that great man was one, of which we read *Acts* 26. 25, 26, 27. *I am not mad most noble Festus, but speak forth the words of truth and sobernesse: for the King knoweth of these things, before whom also I speake freely; for I am perswaded that none of those things are hidden from him, for this thing was not done in a corner. &c.* a man is judged a mad man, when he presseth upon great men, especially great and weighty points.

We 2.

This point also is much for the consolation of all the children of Christ. Christ being risen, we are delivered from the obliging power of sinne. *Christ was delivered for our offences, and raised again for our justification, Rom. 4. 25.* As the end of Christs death was to satisfie, so the end of his resurrection is to justifie, to give testimony before God, Angels, Men, and Divels, that he hath gone through all in our stead and person well, and to demand an acquittance from God in our name, for all debts and demands whatsoever he can make in order to us, according to that of the Apostle, *Who shall lay*



any thing to the charge of Gods elect? it is God that justifieth; who is he that condemnes? it is Christ that died, yea rather that is risen again; who is even at the right hand of God, Rom. 8. 33, 34. Christ being risen, and come before his father spotlesse, as having done all things intrusted well, his father is forced to justifie him, and so all the elect in him; hence when any layeth charge and challenge to us, whether Satan, sinne, or conscience; this obligation is upon God by Christs resurrection, to stand up, acquit, and justifie us, who is greater then all that can condemn us, yea greater then our own conscience in his justification of us, as he is greater then our owne conscience in his condemnation of us; and this is that which over-beareth and over-ruleth all, which would overbeare our spirit, and our peace. This is the life of that Scripture also, 1 Cor. 15. 7. *If Christ be not risen, your faith is vain, ye are yet in your sinnes.* Which Scripture sheweth where sinners should take hold to justification, in Christ, as risen and justified in our person; faith should particularly make application of this, that I

am justified in him; and so all my sinnes done away in his acquittance and justification. Christ being risen and justified, I am justified in him; this is the proper motion and exercise of faith in this point; *I know that my Redeemer lives.* Job takes particular hold of the resurrection of Christ, (i.) hold in his own behalfe, that he should live also by him. And this opens that difficult place of Scripture, Rom. 10. 9. *If thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved.* (i.) that Christ is risen, and acquitted, as personating thee. The words doe not mean a historicall faith, the believing of such a history: but an applicatory faith, as I mentioned; and he that doth thus believe, is indeed saved and delivered from the bond and condemnation of his sinnes. This will be better strengthened and evidenced, by referring it to proper examples. *Abraham* believed in God *that quickned the dead*, faith the Apostle: which points first at *Isaac*, and in him to Christ. Now what was *Abrahams* faith in God, concerning *Isaac*?

*Isaac*? meerly, that God would raise him, and put life againe into him? &c. No; his faith was, that God would quicken him from the dead, and give him again into his bosome to be his heire, and his *Isaac*, his laughter, joy, glory, and crown of his family: and this sheweth how he believed in Christ whom *Isaac* typified; that God would quicken him from the dead for him; that he would raise Christ, and give him into his bosome, to be his heire, his *Isaac*, his laughter and joy; that God would take Christ from the grave, and acquit him, and *Abraham* in him; or else *Abrahams* faith in that mystery of *Isaac*, would have been impured to him for righteousness. He against hope believed in hope: so should we, against all that sence, Satan can say about our finnes, still believe in God that quickneth the dead; that God hath raised and acquitted Christ, and therefore me, being personated in him. And this was *Jobs* faith concerning Christs resurrection, he was not meerly historicall in this point, but evangelicall and applicatory, as plainly appeareth by his words, *I know that*

*my Redeemer lives, that God quickeneth my Isaac from the dead, whom I shall see for my self.*

Rom. 8. 11

As we are delivered from the guilt of sinne, by this that Christ is risen, so from the power of sinne; therefore is this point I am upon, *Canaan milke and honey*, to all the people of God. *He that raised up Christ from the dead, shall also quicken our mortall bodies, by his Spirit which dwels in us: therefore are we debtors not to the flesh, to fulfill the lusts thereof, but to this quickning spirit by which the deeds of the body are mortified.* The rising of the Sunne of righteousness, is in the little world as the rising of the naturall Sunne in the great world; that which makes all rise, open, and revive with it, infuseth vigor, warmth, spirit, which makes all the creation renew, and give forth fresh glory and verue still. And this is the meaning and opening of the Prophet *Malachy*, who useth this very metaphor; *To you which feare my name shall the Sunne of righteousness arise, with healing in his wings, and ye shall goe forth and grow up as calves of the stall.* That Christ is risen, shall be to all you that

that feare Gods name, to your diseased, infirme, ungrowing spirituall condition, as the rising of the Sunne upon a debile body; that which shall send forth a power, spirit and vigor into your soules, which shall heale all your diseases, and make you full of spirit, and springing abundantly. Nature is excited by the rising of the Sunne, and strengthened to bud, blossome, and beare. *Paul* was well aware of the great benefit of this point I am now upon, as appeareth by his high expression of this matter. *And what is the excellent greatnesse of his power to us ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him on his right hand. Ephes. 1. 19, 20.* You which believe have advantage by the resurrection of Christ, to pray for and expect such a power as is exceeding great to work in your soules for the subduing of your sinnes, and quickning of you to all good, as wrought in Christ when raised, (and then surely the power of God wrought in height in Christ, if ever) so farre forth as finite States are capable of the  
ope

operation of such an infinite power and vertue; which is a foundation of singular consolation, in order to all our present weaknesse, deadnesse, and unheavenlinesse; and all this vertue promised to be given to such as feare him. Such a Sun-shine upon thee, O poore Christian, Christ being risen, as thou art not aware of; what glory and vertue, healing and growth it will raise thee to! Such a Sunne is risen upon thee, which will make thee rise and shine every day more and more, unto the perfect day, which will make thee perfect to every good work, to doe his will. *Now the God of peace which brought again from the dead our Lord Iesus, make you perfect in every good work to doe his will, working in you that which is well pleasing in his sight.*

3

I may adde yet one thing more, as consolatory. Christ being risen, the people of God are delivered not onely from sinne, but also from the rigor of duty and obedience. Christ being risen, that body which he had here is changed, and in that sense put away, and Christ married to another, to a glorified body; and the laying down  
of

of this tabernacle, and betaking by his resurrection to a more spirituall state, going from a naturall to a spirituall body by his resurrection, is a mystery; it speaks the Law dead which obliged the naturall body of Christ, and so his naturall soule, as one truly man as we are, to doe all the will of God: this obligation in his naturall body he answered, and then laid it down, and by his resurrection takes up another state, a Spirituall body; laid down his naturall body, marries himselfe againe unto another, to wit, a Spirituall body: that body upon which the Law tooke hold being gone, the Law is gone to, (i.) one being changed, the other is changed. *Ye are become dead to the Law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.* But now we are delivered from the law, that being dead wherein we were held, we might serve him in newnesse of spirit. The meaning of which words is, that we are apt to account that the Law in the strictnesse of it, took hold of Christ whilst here in the body, and  
was

Rom. 7. 4.

was exactly answered, and together with that body dissolved, and not any more to take hold of any body personated in that, but we as he are married to another, a more Spirituall, Evangelicall and raised condition of duty & consolation. Christ being risen, and in his naturall body answered and abrogated the rigor of the Law in our person, is now our standing obedience with the Lord at his right hand, and so we are to look unto him for perfection, in order to all that which the Law commands, and say to all the demands of the Law, that we are dead to them through the body of Christ, and married to another. To this agreeth *Heb. 10. 10.* *By the which will we are sanctified, through the offering up of the body of Jesus Christ once for all.* Out of love to Christ, who did thus out of love to us, sowe his naturall body, and raised it a spirituall (in all simplicity, as farre forth as we can,) we should tread in his very steps of that Law which he exactly answered, and if possible attaine his resurrection, walke in Gods will, as Christ did on earth, and as Christ doth now in Heaven;

this



this is called in Scripture *dying unto sinne, and living unto righteousness*, and being perfect as our heavenly father. The Law is Gospell, thus Gospellized; and the Gospell is Law, thus legallized.

Finally, Christ being risen, he is improving his raised state, not onely in order to your good in this world, but to your glory in the world to come. Christ being risen, he is gone to prepare a place for you, and to make it fit for your raised condition, when you shall come unto it. *And if I goe and prepare a place for you, I will come againe and receive you to my selfe, that where I am ye may be; because I live ye shall live also.* That Christ is risen, and lives again, you ought from this to deduct to your selves the highest consolation; that you shall rise and live, as now he doth. *Iob* doth in this sort, and at this height comfort himselfe. *I know that my Redeemer lives, and that he shall stand at the latter day upon the earth; and observe what he deducteth from hence, and though after my skinne Worms destroy this body, yet in my flesh shall I see God, whom I shall see from*

from my selfe. If a man dies, shall he live again? yes; how doth this appeare? why Christ that was dead is risen, and lives in glory, and all his glorious workes live with him; and where he lives, you and your workes shall live also; there shall be a resurrection, ascention, and glorification of all: which should make one willing and waiting to die, and change lives, this for that; thus did *Iob* upon this ground. Thou art a poore creature, broken, torne, and spoiled in thy body, in thy soule, in thy name, in thy state, that thou scarce livest, but visibly diest daily; why know, that if thy *σωτις* dissolved, were but turned to *καταλυσις* quite dissolved; that which is so mouldring, if it were all quite down, there would be a resurrection which would repaire all, and make thy life and livelihood a life and livelihood indeed, as Christs is now in glory. How active Christ was after his resurrection, to possit away as it were, about this great worke, to take possession of Heaven for us, and to prepare a life and livelihood like his own, is very observable; read *Iohn* 20. 11, 12, 13,

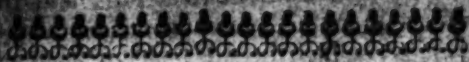
14, 15.

Οτι η τι  
 σωτις κα-  
 ταλυσις.  
 1 Cor. 5. 1.

14, 15. the story is concerning Mary, who after Christs death sought him mourning, with this designe to take him away, as appeareth by her words at the fifteenth verse, *Sir, if thou have borne him from hence, tell me where thou hast laid him, and I will take him away.* Upon this Christ discovers himselfe to her in the next verse, and withall saith unto her, *Touch me not, for I am not yet ascended to my father, but goe to my brethren, and say unto them, I ascend unto my father, and your father, &c.* 'Tis probable, for as much as Christ said to Mary as soon as he had made known himselfe to her, *touch me not*, that Mary was on upon her designe to take him away, to draw him away with her to some better place then where she found him, and to pursue her designe upon the living, which she meant upon the dead; which tender love, how vigorously did Christ withstand, that he might without all delay improve his resurrection, to our highest good; to take possession of God, and all that glory in which now he lives? *Touch me not*, that thou stay me not in the least from seising upon thine and thy brethren

thens welfare; tell them that I am as diligent after death as I was before death, to doe and accomplish my fathers will, and my brethrens full blessednesse; and by how much the more Spirituall and active body I have now then before, by so much the more spirituous in my pace about my peoples good, and uncapable of all that may in the least hinder. I conclude all, with the saying of the Apostle to Timothy, 2 Tim. 2. v. 7, 8. Consider what I say, and the Lord give thee understanding in all things: remember that Iesus Christ of the seed of David, was raised from the dead, according to my Gospel.

ACTS



ACT. 3. 26.

Unto you first God having raised up his  
 Sonne Iesus, sent him to blesse you, in  
 turning away every one of you from his  
 iniquities.

**S**ent him to blesse you, &c. Christ  
 did not take this honour to him-  
 selfe to be the messenger of the  
 Covenant; but was called, precisely  
 called, called by name, as it is said of  
 Cyrus; Call his name Emanuel; his name  
 shall be called the Lord our righteousness;  
 call his name Iesus. Called by name  
 outwardly, and by nature inwardly  
 sealed. Labour not for the meat which  
 perisheth, but for that which endureth to  
 everlasting life, which the sonne of man  
 shall give unto you, for him hath the  
 Father sealed. Iohn 6. 27. (i.) poured  
 grace into his lips, all the treasures of  
 wisdom and knowledge, Coloss. 2. 3. and  
 maintained this full unction in its full  
 vigor, to be present and equall at times  
 alike, for quicknesse of understand-  
 ing

ding, and aptnesse to action, and to  
successe of action in all his undertak-  
ings; which broad seale of Heaven  
God did put upon Christ, with as  
great delight as this state of worth, and  
so sent him in all fulnesse of endow-  
ments, and with all fulnesse of content  
and triumph: See all these *Isa. 42. 1.*  
*Behold my servant whom I uphold, mine*  
*elect in whom my soule delighteth: I have*  
*put my Spirit upon him, he shall bring*  
*forth judgement to the Gentiles.* Here  
is Christs Oyle, and his fresh Oyle, as  
the Psalmist hath the expression, to  
wit. Christs unction, and his upholding  
in this unction, to be equall in vigor at  
all times unto all actions; which differ-  
renceth his unction from ours; for  
even a gracious heart amongst us, is  
very unequall in his abilities and per-  
formances; one day strong, another  
day weake; one day wise, and another  
day, and in another thing, a beast: and  
thirdly, here is the delight of the fa-  
ther in sealing the sonne, with this  
broad and beautifull seale, which is  
all the glory of his fathers house cast  
upon him; for what more could be  
done for Christ, to make him an effe-  
ctuall

Equall and honourable Saviour? And withall you have in this one verse one thing more, a pregnant prooffe of this seale, [*he shall*] *bring forth judgement to the Gentiles*; this expression could not possibly follow at this height, if Christs seale had not such glorious things in it as I have told you; if his unction were not upheld at this height, to be equall in his motion unto all undertakings, the necessary certainty of his productions would faile, or at least be in danger so to doe, that one could not with that freedome and boldnesse as here God doth, say this of Christ, *behold he shall doe this, and he shall doe that*. A like place for this great point, see *Isa 45.13. I have raised him up in righteousness, and I will direct all his waies*: here is Christs fresh Oyle, and *I will direct all his waies*: we though the people of God, and sealed to in our measure, yet in many of our waies are left of God unto our selves; Christ is in all his waies directed by his father; the dew of his youth is alwaies youthfull, alwaies under a full sayle of assistance of the Spirit that is upon him, and so alwaies equally able to

any worke in our behalfe; or else this could not follow in the verse at this height which it doth— *he shall build my City, and he shall let goe my captives, &c.* A like place to both these, as a glorious type of this glorious truth, is in *Psal. 89. 20, 21, 22, 23, &c.* *I have found David my servant, with my holy Oyle have I anoynted him; then observe in the next verse his fresh Oyle, and in what height of expression it is expressed. With whom my hand shall be established, mine arme also shall strengthen him; the enemy shall not exact upon him; I will beat down his foes before his face, and plague them that hate him, &c.* I humbly conceive the glory of Christs unction to be here gloriously shadowed, with whom Gods hand was established, and by which made to all things invisible, as *David* to some things visible, still prosperous, and carrying all before him, as one and the same at the day of death for vigor and strength unto war, as when he first tooke the field.

Thus sent, Christ is able, certainly able to blesse: which is the next word to be opened. — *Sent him to blesse you,*



## *A Bud of the Spring.*

you, &c. (i.) to restore the ruined condition of man. *Bana*, which signifies to build, is used by way of metaphor in the Old Testament, to signifie to blesse; to note, what properly it is for Christ to blesse man, to build up his ruined state, to pull down all old pieces, and to build up all from the ground new; not to leave this worke of pulling down old and rotten remainders, til all be down; and not ceasing building until all be made new, as right and tight, as beautifull and glorious as at first, and more; bigger roomes, bigger lights, better situation and out-let. *Elephas* supposing *Job* to be like an old house rotten and ruinous outward and inward, observe what he saith, *if thou return to the Almighty, thou shalt be built up, or blessed; thou shalt put away iniquity farre from the Tabernacle.*

But what *blessednesse* is, is mentioned in the following words; namely to have our sinnes pardoned, and our hearts changed, which doe inseparably goe together, and therefore one put to comprehend both, as here, *To turne every one of you from your iniquities.*

The generality of the Jewes conversion is twice spoken of in one chapter. Rom. 11. 26. *And so all Israel shall be saved, as it is written, There shall come out of Sion a deliverer, and shall turn away ungodlinesse from Jacob. V. 32. for God hath concluded them all in unbelief, that he might have mercy upon all.* O the depth of the riches both of the wisdom and knowledge of God, &c. Of which language the Prophets in the old Testament are full. *And they shall teach no more every man his neighbour, and every man his brother, saying know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sinne no more. Ier. 31. 34.* And yet this conversion when it shall be accomplished, will not be so generall as strictly and individually to involve all; for many of the Jewes after these promises are accomplished, notwithstanding the glorious testimony God shall then give of his Sonne, shall remaine in their unbelief and rejection of him, as appears by these Scriptures compared together. Dan. 12. 1, 2. *And there shall be a time*

time of troubles; such as never was; and at that time thy people shall be delivered; every one that shall be found written in the book; and many of them that sleepe in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. To which adde V. 10. Many shall be purified and made white, and tried; but the wicked shall doe wickedly, and none of the wicked shall understand, but the wise shall understand. The Scripture calls the comming in of the Jewes a resurrection; so doth the Prophet here; but this resurrection will be but partiall; *Many of them which sleepe in the dust of the earth shall awake, and many shall be purified and made white; not all, but every one that is found written in the book;* that is, the election of God will distinguish and carry it still, even then when they shall come in most plenty to Christ, like Doves to their windowes: some, and that a considerable number of these people, even then when Jesus Christ shall appeare to make this glorious resurrection, wil notwithstanding all the glory that Christ shall come with to make his own welcome, stand still

in their unbeliefe and rejection of him, which then wil bring a dreadful curse and separation upon them from that glorious Church; for no unclean thing shall abide in this cleare and Cristal Church; and this curse shall be as *Cains* curse and separation from that communion and Church wherein he was, and whereof such a visible member; and by this, as *Cain*, shall these wretches then be marked, and distinguished manifestly amongst men, to their everlasting shame and contempt. To strengthen this, take another Scripture, *Revel. 21. 3, 4. &c.* compared with the eighth chapter, speakes of the glorious state of the Iewes, which God wil hasten in his time. *And I Iohn saw the holy City, new Ierusalem, comming down from God out of Heaven, prepared as a Bride adorned for her husband. And I heard a great voice out of Heaven, saying, behold the Tabernacle of God is with men, and he will dwell therein, and they shall be his people, and God himselfe shall be with them, and be their God; and he that sate upon the Throne said, Behold I make all things new, &c. he that overcometh shall inherit all things, and I will be his God*

God, and he shall be my sonne: but the  
fearfull and unbelieving, and the abomi-  
nable, and murtherers, and whoremong-  
ers, and forcerers, and idolaters, and all  
liars shall have their part in the lake which  
burneth with fire and brimstone, which  
is the second death. Mr. Brightmans  
judgement upon this place, is, accord-  
ing to what I have said, that even  
then when the glorious state of the  
Iewes shall be, wil some of them be  
found in these lusts here mentioned,  
and so be cursed and separated, as I  
have said, from fellowship with them.  
Wherefore that expression, *all Israel*  
*shall be saved*, and so this expression in  
my Text, *to turne every one of you*, notes  
onely the great abundance which shall  
then be brought in; *a great multitude*,  
as the word is used, and concerning  
this very matter, Revel. 19. 6. *And I*  
*heard as it were the voyce of [a great mul-*  
*titude] and as the voyce of many waters,*  
*and as the voyce of mighty thunderings,*  
*saying Hallelujah, for the Lord God omni-*  
*potent reigneth; let us be glad and rejoyce,*  
*and give honour to him; for the marriage*  
*of the Lambe is come, and his wife hath*  
*made her selfe ready, &c.*

If this Text, as applied to the time of the Jewes second call, til the time of their fullest income and turning to God, cannot mean all; surely it cannot mean every one as applied to their first call, to which I thinke my Text doth properly belong. Christ was not sent to turn every one of this people; for he saith expressely to them in his ministry, *that he came not to call the righteous*, to be a Physitian to those were well: but came to call the poor, blinde, halt, maymed, some of the meanest outwardly and inwardly; poore, lost, self-condemned creatures, which is the meaning of that place, *Isa. 59. 20. And the Redeemer shall come to Sion, to them which turn from transgression in Jacob, saith the Lord. To them which turne from transgression; Ieshabeel ad redemptes*, saith the originall; the redeemer shall come to turne them which are turning. There is a generation of sinners which confesse they are what they are, dogges, divels, viler then any, in bonds and chaines, as the Prophet speakes of some that should come after Christ in chaines, I am a Publican, a harlot, a covetous wretch,

one

one that hath many devils in one, a lost creature if Christ doe not looke upon me: why these are *releuantes*, sinners turning, and these is Christ come to turn and save: these are sinners, others are righteous; these are sick and diseased, and so would prize a Physitian; Lord, if thou canst doe any thing, help me, for I can doe nothing; here doth Christ lend a hand, and a heart; and this is the visible instituted order of his way for the salvation of man.

*Every one*] is not here taken distributively, *singula generum*: but collectively, *genera singularum*; some of every kinde, and of every ranke, &c. Christ *healed every disease*, saith the Scripture, (*i.*) diseases of every sort. *All men are liars*, saith the Prophet; and *every man is an hypocrite*, saith another Prophet; (*i.*) all ranks of men, high and low, not simply and individually; for then he that said so had been a liar and an hypocrite to. And Aristotle himselfe in his *Polit. lib. 2. cap. 3.* shews the use of universall termes, that they are not sometimes in a strict sence universally to be taken, as you may see

lee in the beginning of that Chapter, where speaking of the Greeke word *an*, he saith that sometimes it doth mean every one individually, and sometimes not. The like may be said of this universall terme in the Text *1400*, and so it must be carried here, or otherwise this Scripture would contradict others.

The Scriptures which would be otherwise oppugned are these. *Matth. 1. 21. shall save his people*, which surely notes some restriction. *Isa. 52. 15. so shall he sprinkle many Nations*; he doth not say all. And *Isa. 53. 11. By his knowledge shall my righteous servant justify many*; who these many be, see *Iohn 6. 37. All that the father giveth me shall come to me, and he that cometh to me I will in no wise cast out*. Christ is said to save such as come to him for salvation; *redemptes* as I said erewhile; but all doe not come to Christ, nor never wil, but onely such as the father hath given to Christ. *As thou hast given him power over all flesh, that he should give eternall life to as many as thou hast given him. Iohn 17. 20.* Conversion is an actual life; and this Christ is said to give to those onely which the father hath given



## *A Bud of the Spring.*

given to him, (1.) to the elect.

And whereas it is said, *That as in Adam we all die, so in Christ we shall all be made alive*; and so consequently that Christ is sent to make all alive, and to turne every one to God: the Apostle answereth himselfe, writing to the *Galatians*, shewing that his meaning is not, that the efficacy of each, to wit, the first and second *Adam*, is in the same manner necessarily extensive; but saith, that the efficacy of the one indeed is necessarily extensive; but the efficacy of the other extensive onely of free grace through faith, to them to whom Christ shall give this. But the Scripture hath concluded all under sinne, that the promise by the faith of *Jesus* might be given to them which believe, *Gal. 3. 22*. All by *Adam* die, not that all by Christ should as necessarily be made alive; but that the free grace and promise of life may be given to those whom he shall please to enable to believe: so that the efficacy of the one is necessary, and the efficacy of the other, to wit, the death of the second *Adam*, voluntarily and wholly at Gods pleasure; and so argueth nothing against

against the sense and meaning which I give of my Text, every one onely to meane some. By this, other Texts which in the letter sound as this that I have mentioned, and as the Text which I am upon doth, are to be expounded. *God is in Christ reconciling the world to himselfe*, that is, some of all sorts, Jews and Gentiles, who are given to Christ from eternity; Christ is to manifest the purpose of God from eternity to these, to die for them, to call them, to justifie them; sanctifie them; and glorifie them; and to none else, but put for their stumbling and their fall: and of this no reason to be given, but Gods wil; having such an absolute power over the creature, as the potter over the clay; nor wil he beare the striving of man in dispute to any further *medium*, then his wil. *Let the potsherd strive with the potsherd of the earth, &c.*

Finally, all may be resumed and rendered for the opening of this clause, in other words to the same effect. -- *To turn every one of you, (i.) who are by the purpose of God to be turned, and so the expression not strictly noting the*

the universality of persons to be turned, but the strict propriety of Christ in this worke of turning soules to God. Christ is to turne every one that is to be turned; this Christ which you so despise, and so little esteeme; not a soule amongst you can be turned and saved from your sinne, but by him. Thus doe many of the learned read and render these words: and thus doth Christ himselfe open that place, *Isa. 54.13. And all thy children shall be taught of the Lord, &c. (i.)* all which are taught, are taught by him, and can by none else come to learne unto life. Thus doth Christ explaine this place of the Prophet, as appeares by his words, *Iohn 6.44,45. No man can come to me, except the Father which hath sent me, draw him, and I will raise him up at the last day, as it is written in the Prophets, and they shall be all taught of God: (i.)* all that are taught are taught of God, and none else can learn this mystery of comming to Christ, and believing on him, but such as are taught of God.

So that this clause of my Text, being thus opened, the poynt you see to be

he stood upon, naturally arising to be  
this, That it is *Christ's proper work* to  
turn sinners from their sinnes: a busi-  
nesse devolved by joynt consent  
upon him, the Father and the holy  
Spirit working in and by him, and  
no otherwaies, to this great end,  
the conversion and salvation of man.  
The Scriptures which concurre to  
this truth, are many, *Isa. 61. 1.* The  
spirit of the Lord God is upon me, because  
the Lord hath anointed me, to preach good  
tidings unto the meeke; he hath sent me  
to bind up the broken hearted, to proclaim  
liberty to the captives, and the opening  
of the prison to them that are bound, &c.  
This place confirms the point, and  
also what I have before said, that  
Christ is not sent to turne all, but a  
generation of sinners which are tur-  
ning; the meeke and broken in heart, (i.)  
such as are self-condemned, and lie  
under the bleeding sence of their own  
wretched condition; prickt at heart  
with the sting of sinne, which may be,  
and yet in no actuall state of grace; to  
be Physician to these sick, wounded,  
bleeding, and dying ones, is Christ's  
proper place and employment. To this  
may

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may be added, Acts 3.21. Him hath  
God exalted with his right hand, to be a  
Prince, and a Saviour, for to give repen-  
tance to Israel, and forgiveness of sinners.  
The like Scripture is, 1 Tim. 1.15. This  
is a faithfull saying, and worthy of all  
acceptation, that Jesus Christ came into  
the world to save sinners, of whom I am  
chiefe. 'Tis Christs proper worke you  
see, and his alone, to turn and save sin-  
ners from their sinnes.

The type of this read Rom. 9.10.  
When Rebecca also conceived by one, even  
by our father Isaac. But one in the bed,  
to wit, Jesus Christ, by whom the holy  
Seed is begotten: Christ casts that im-  
mortall seed into her wombe, by which  
the generation of the new creature is  
made, and none but he; he begets,  
brings forth, and breeds up; hence  
called, the author and finisher of our  
faith: and faith is called conversion,  
because indeed it is the formality of it.  
Jesus said unto them, except you be con-  
verted and become as a little child, you  
shall not enter into the Kingdom of Hea-  
ven. And then in the following words  
saith, Whoso shall offend one of these little  
ones which believe in me, Matth. 18.6.

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What he calls conversion before, here he calls faith, because faith indeed is conversion; the soule, crediting Christ in what the word saith of him; and so resigning it selfe wholly to him, to be ruled by him, and by his will, and not any longer by his own lusts and sinnes; and this is the turning of the soule from sinne, which my Text here speaks of. There are severall things in faith, to understand, to credit, to submit, and simply to submit; to submit as a childe, who doth not contend or dispute, but saith in his heart, my father bids be doe thus, and this is enough; and all these Christ workes in the soule, and none else. Christ enlightens the soule, shines into the heart, and makes it see what had never been told of. *Isa. 52. 13.* Christ meekens and humbles the soule, pricks the heart, lets out all those corrupt things which swell and puffe up the spirit against God: Christ takes off headinesse, rashnesse, and bows the heart to hearken & consider; and then workes to wil, perswades *Isaiah*, O that I had a dwelling in the tents of *Shem*, that I could believe on *Jesus Christ*, *Who is he Lord*, that

*might believe on him?* and then works to doe, to trust in him, to deny all and follow him: and now is the soule turned from its sinnes.

But this is but in part. This state of soule is called a heart after Gods own: one in this world as Christ; which is not strictly to be taken, as if any whilst in this world were so pure and unmixed in affection and action, as Christ, so separated from sinne, in his nature and life in this world, as he was; but it meaneth what a converted man is in his intention, in his endeavour, and in Gods acceptance. The heart truly turned to God, aimes and intends a course and motion in this world exactly like Christ, hath respect to all Christs commandements, without distinction of Great and little, as the Pharisees and hypocrites were wont to make; loves all, and would with all his heart, all his waies were so directed as to keepe all Gods statutes; to the height is his aime, his desire and endeavour; for this he prayes, sighes, groans; and in this heavenly industry continueth, runnes, and is not weary, that if by any meanes he might attaine the

resurrection from the dead; and this in Gods acceptance, is a heart as Gods own, and holy as he is holy, and turned and separated from sinne as he.

If this be properly Christs work to turne you from your sinne, know upon whose shoulders God hath placed your hardest work, ye that are the people of God, and expect that he will goe thorough with it. The hardest worke of a Christian is to turn from his sinne, and beares more upon him then any thing: 'tis true that many things goe ill, but this goeth most to my heart; that sinne cleaves so fast unto me, saith a good soule. Why Christ will doe that wherein thy difficulty lies, he will subdue thine iniquities, and cast thy sinne into the depth of the Sea, *Mica. 7. 19.* he will break every bond, and remove every weight which presseth down; greater is he that is in you, then the greatest corruption that is in you; the grace of Christ is sufficient to withstand what intices, and to destroy what intices; for this cause is Christ manifested to withstand, yea to destroy the works of the Divell. Christ doth turn us from corruption,



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ruption, to destroy it. The covenant is, that Christ shall set in our heart as a refiner, and purifier of Silver, and shall purifie thee as they doe those mettles, that thou mayst offer an offering in righteousness, a pleasant offering; and this being the covenant, every thing shall conduce to this fruit, the turning thy heart from thy sinne, (*i.*) the purging and refining of it, instructions, corrections. *I will turn mine hand upon thee, and purely purge away thy dross*, saith the Lord; therefore surely this hard worke will be down; *Goliath* will be slaine, and a little thing shall doe it. If Christ be long ere he doe a necessary work, it is probable that he will doe it very remarkably, with some pibble of the brook, with some Jaw-bone thrown by, will he smite to death at once heaps upon heaps, all that hath smote to death the peace and comfort of thy soule so long; not by might, or by strength, doth Christ doe this, that thine eye may be much fixed upon; but by a still blow within, by his Spirit, shall be the death of that which hath been the death of thy life hitherto. If Christ worke all our workes in

us, surely this work which is all, the turning of the heart from sinne, he will not leave undone, he will purely purge thy soule, renew a right spirit within thee, and thy very fall shall conduce unto such a resurrection.

If this be the work of Christ, to turn sinners from their sinnes, then when Christ is about this work doe not hinder him: he stands at the doore and knocks; yea more, calls, *To you O men I call; who so is simple, let him turn in hither*: yea points, *this is the way, walk in it*: nay, and blocks up all other waies; sometimes crosses, and punishes the man in other courses, hedges him up, that he cannot finde his way; convince, salts the soule with fire, makes the mans own heart condemne him; all this speakes Christ about his worke, to turn thee from thy sinne: and indeed if thou finde these things, Christ is at his worke hard, O take heed of opposing and contradicting his glorious worke. Tis ordinary with men when conscience begins to awake, and to smite, when the Spirit begins to stirre, to quench and stifle those things with more excesse of sinning, to stop their  
their

*A Bnd of the Spring.*

their eares when the call of Christ begins to sound loud in their conscience, and to pricke and pierce, and bring sinne to remembrance: why thou that thus doest, art in league with sinne and death; thou wilt not be turned from thy sinne, therefore thou shalt die therein; and thou shalt know in death that life was nigh thee, and this will aggravate thy doom, that the kingdom of God came so nigh thee: I was travelling with thee Christ will say, and thou couldst not beare the pangs of the birth; I was lancing thy wound, and thou couldst not endure it, I would have healed thee, and then thine iniquity broke out, then thou ragedst when I set thy sinnes in order before thee, and hadst rather be killd thy self, then that I should kill thy sin.

If this be the work of Christ, to turn finners from their sinnes, let not Christ want worke; present your conditions unto him, and desire him to undertake them. *Labour not for the meat which perisheth, but for that which endures to everlasting life, which the sonne of man shall give unto you; for him hath the Father sealed,* Joh. 6. 22. That this is

Supplication,  
Now we  
pray,  
that the  
original.

Christ's work, should be made a ground of faith to us in going to him, for he is under the Law of his place, faithfull in all things to him that appointed him, and sealed him: therefore he saith, *He that comes to him, he will in no wise cast out,* Joh. 6. 37. And hence that of the Apostle, *This is a faithfull saying, and worthy of all acceptation, that Christ came to save sinners,* the chiefe of sinners. Let this point be of all acceptation unto you; you that have slaine Christ, and your own soules, yet think what Christ is made unto you, he is made to make you, to new make you who have marred your selves, and waites thus to be gracious, & his meat and drinke is to be pulling such brands out of the fire, and to quench them before they be quite burnt. Christ is able to subdue all things to himself, & as willing. You have done thus & thus faith God, yet be not desperate; *I saw,* 14. 20. so say I to you, great sinners.

Finally, when I say this is the proper worke of Christ to turn people from their sinnes, it is not to be understood as if we should not be instrumentall in his hand: the effecting of this worke

is indeed upon one, but the means in and by which he doth this, beares upon many shoulders, Magistrates, Ministers, yea every one that is turned, is by the law of that very condition, as converted, to labour to convert others; and as advantages are more, so to be more instrumentall this way: generall calling, and particular calling, both sometimes engage this way. Offices in government have this scope to beare up God, and to beat down that and be a terror to that which would defice him. God hath a double power; by which he doth his great workes in this world; one secret and invisible, in which he alone is; of which see Gen. 1. 4. *And God saw the Light that it was good, and God divided between the light, and between the darknesse.* Since this act of separation, light will not have communion with darknesse; being parted, they constantly keepe apart, oppose, and continually conflict and expell each other; and this is by a secret power of God invisible; and this is spiritualized by the Apostle, and applied to sinne and grace, 2 Cor. 6. 14. *What fellowship hath righteousness with un-*  
*right-*

righteousnesse? and what communion hath light with darknesse? That the heart is made of darknesse light, that these two are separated, and continually keepe so; that grace and corruption continually conflict, and are continually contradictory; this is by a secret power of God invisible. But then God hath a visible power, these are all his Ordinances, Magistracy, Ministry; these are *Jakin* and *Boaz*, the two externall pillars of all grace and good in this world; the pipes by which, and in which he conveyeth vigour and force against sinne, and unto good.

How persons in authority may be subservient to this great designe, to turne men from their sinnes, is set forth in two places, *Gen. 4. 7.* If thou dost well, shalt thou not be obeyed? and shall not thy younger brother be subject to thee, and acknowledge thy birth-right, and be guided and ruled by thee? thus *Ainsworth* comments upon this place. Holinesse in men of place makes majesty and terror upon all unholinesse; cleare as the Sunne, and then terrible as an Army with Banners: be learned, yea, be holy, ye that sway the Scepter:

or

or else ye will not be instrumentall in the hand of Christ, to turn men from sinne, but to draw them to it. The second Scripture is in the 2 Chron. 17. at the third and fourth verses; you have Iehosaphat's holinesse, and answerably Gods owning of him. And the Lord was with Iehosaphat, because he walked in the first waies of his father David, and sought not unto Balaam, but sought the Lord God of his father, and walked in his commandments: therefore the Lord established the Kingdome in his hand, and all Judah brought to Iehosaphat presents, and he had riches and honour in abundance, and his heart was lifted up in the waies of the Lord. Also in the third yeer of his raigne he said to the Princes, even to Benhail, and to Obadiah, and to Zechariah, and to Nethanel, and to Micah, to teach in the Cities of Judah: and with them he sent Levites, even Shemajah and Nethaniab, and Zebadiab, &c. and they taught in Judah, and had the Law of the Lord with them, and went about throughout all the Cities of Judah, and taught the people. And the feare of the Lord fell upon all the Kingdomes of the Land that were round about Iudah, so that they made no warre  
against

Gabah, and  
 bere-uled  
 to be of  
 the same  
 force with  
 hebrew  
 word Sarah  
 principem se  
 gessit, uled  
 at Jacob.  
 see Hos. 2.  
 3-4

against Iehosaphat. Iehosaphats heart was  
 lifted\* up in the waies of the Lord, (i.)  
 he carried himselfe boldly and freely,  
 without base feare and carnall respect:  
 the word is *Gabah*; and of the same  
 force with *Sarah Principem se gessit*,  
 behaved himselfe Princely, in and for  
 the waies of the Lord: this was for  
 his personall holinesse; and how he  
 improved his place and power to turn  
 people from their sinnes, you have  
 heard in *Vers. 7, 8.* and this brought  
 plenty and peace round about.

Two things you see concern men in  
 place, to subserve Christ in this great  
 worke of turning sinners from their  
 sinnes; to be holy themselves, and to  
 plant the means of holinesse; neglect  
 these, and neglect all, to bring peace  
 and plenty into this poore Land.  
 Wherefore stirre up your selves unto  
 these things, and in this worke, tender  
 not one place, but all; *England, Wales,*  
*Ireland, Gentiles*, yea and the Jewes:  
 think, if it be possible, how you may  
 be instrumentall for the good of that  
 forlorne people: and now you are  
 removing guilt from the Land, that  
 you would doe it throughly, and leave

if



if possible none upon us, respecting Jew or Gentile. The Scriptures by which I would urge to this, are two; and of two sorts: one of promise, the other of severe threat. That of promise is *Isa. 32:20*. *Blessed are ye that sow beside all waters, that send forth thither the feet of the Ox, and the Ass.* 'Tis a blessed worke to be sowing beside all waters, to be propagating the Gospell every where, to be breaking up all grounds that lie fallow, and filling the world with weeds and tares; but to send forth thither the Ox and the Ass, that is painfull instruments to that poore people the Jews, to call upon that *Shulamite returne*, is peculiarly and eminently blessed: and the multiplication of this expression, *Returne O Shulamite, return, returne*, which Master *Brightm* in applies to the Jewes, makes me to think, it is not a vaine repetition, but to intimate that various Gentile Nations, shall call that poore forlorne people to embrace Christ, (*i.*) contribute the utmost of their assistance, to bring that elder sister to returne to her first husband, that it may be much betrer with her then it is now; and O  
how

how gladly would I have England be the foremost in this blessed worke, to give the first call to the Shplamite, who were the first I am afraid, that gave sharpe repulse and expulse unto them. The other Scripture I would urge you with, is threatning to all that shall deale hardly with that people. *Zach. 2.8,9.* For thus saith the Lord of Hosts, after the glory hath he sent me to the Nations which spoyled you; for he that toucheth you toucheth the apple of his eye: for behold, I will shake mine hand upon them, and they shall be a spoyle to their servants, and ye shall know that the Lord of hostes hath sent me. After the glory hath he sent me to the Nations that spoyled you, (i.) after God hath accomplished the restitution of this people, who shall be the visible glory of all Nations; then will God visit all those Nations who have been injurious to this people, and by this people injured, be revenged upon them, like as Mordecai and his brethren upon Haman and his followers; for this remnant of Jacob shall be among the Gentiles in the midst of many people, as a Lyon among the beasts of the Forrest, as a young Lyon in the midst

## A Band of the Spring.

midst of the flocks of sheep or goats; the  
 originall is either, who if he gon thro-  
 rough, both treads it down, and teares  
 it in pieces, and none can deliver. Mica. 9.  
 8. To this agrees Mica. 4. 13: *Arise and  
 thresh, O daughter of Zion, for I will make  
 thy borne iron, and I will make thy house  
 brass, and thou shalt beat in pieces many  
 people, &c.* I remember Gods speech  
 to Moab, *Let mine outcasts dwell with  
 thee Moab; but it would not be, and  
 answerably they smarted.* The Jews  
 are Gods outcasts; but surely we may  
 collect from the threats that are made,  
 to them which hardly use them, that  
 Gods call to the Nations, as to Moab,  
 that we would let his outcasts dwell  
 with us, and dwell comfortably with  
 us; and be as tender of injuring them,  
 as of injuring the apple of our eye: for  
 truly it is injury enough, that the  
 guilt of Christs blood is upon them,  
 upon their soules; that *loamoni*, the  
 marke of Caine a vagabond, is upon  
 their foreheads; those which make  
 these servants and slaves, *shall be a spoile  
 to their servants*, as the Prophet speaks  
 in the place before cited, (2.) shall  
 be made so themselves by this peo-  
 ple

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Mark. 1.  
 In many  
 shall the  
 stone be  
 offered, that  
 is in the  
 stone place  
 added.

per whom they have sould.

Consider you who are in places of power, how you are called in Scripture, the whole stay of bread, and the whole stay of water. Isa. 3. 1, 2, 3. and healers, and binders up, Isa. 3. 7. and your salve, by which to heale and bind up, I have told you; namely to live holy, and to plant the meanes of holiness among all people, Gentile and Jew; and short of this, surely you will not be healers and binders up, and so have your name for naught. If you say, this is troublesome and costly, I will answer, as the Prophet, Isa. 45. 18. For thus saith the Lord, that created the Heavens, God himselfe that formed the Earth, and made it: he establisheth it, he created it not in vaine, not to be empty, saith the originall; which rendring best answereth the clause that followeth, he formed it to be inhabited, I am the Lord, &c. The earth was not made to be empty, saith the Prophet; if no part of the earth was made to be empty and uselesse, then surely not the fat and fertile parts of the earth: you Londoners are watered with wealth, like Eden, the garden of God; you are the

the fat and fertile part of the Land, and therefore surely you are not made to be empty; fruitfull exhalations by the love of Christ, should be made and ascend from your full purses, and fall in dewes and silver-drops all the Land over, where poore barren places are, and people starved by thousands, in body and soule. Then for paines and labour, I would say this to you, 'tis easier to beare the burthen of duty upon our bodies, then to beare the burden of guilt for the neglect of duty upon our soules. If the City and Kingdomes lie tumbling still in blindness and wickednesse, and no means used to serve Christs providence, to turn these poore creatures from their sins, where will all the finnes of the Kingdomes lie? at whose doore, and how heavy? The cry and scrich of one lost soule started up in thy conscience, will more tug and waste thy spirits, then all other pains and travels we now exhort unto. A holy man bewailes much our condition, that we know not the reason of the originall names of many things, though we know our father *Adam* did name all things significantly: as why

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the

## An Olive-leaf, or

Sec. 1. of  
with on  
Gen. 1. 5.

Num. 34. 8.  
2 Cor. 11.  
25.

the day is called in Hebrew *jom*, and the night *lailah*: howbeit (saith he) by "affinity with other words it seemeth "the day was named *jom*, of the tumult, stir, and businesse in it; and "the night *lailah*, of the howling and "yelling of wilde beasts in it. This day is *jom*, stir and businesse for God, all but and in action for him; and if thy day be not thus *jom*, thy night will be *lailah* indeed, howling and yelling, which will be more paine to thy spirit, then any paine otherwise possibly can be. Then as for the day, 'tis observable how the Scripture calleth it in the New Testament, *νοκθημιον*, 2 Cor. 11. 25. a night-day, *ghnereb-boker*, an evening-morning, in Daniel. It is used by the Apostle, and so by the Prophet, to note a naturall day, consisting of day and night. I may safely spiritua- lize this terme, and tell you at this time, that this is your day for worke, and it is a night-day, a day to take up day and night, if need be, for the glory of God, and the good of many. Or it is a night day, not all day; not *jom*, *jom*, as that glorious day is called, which they keepe above. *Prov. 8. 30.*

*A Bnd of the Spring.*

*was daily his delight; the originall is  
jam-jom, I was day-day his delight;  
Heaven is day-day: spend your night-  
day now faithfully for Christ, to  
turne sinners from their sinnes, and  
you shall shine as Starres; yea as the  
the Sunne in your day-day hereafter.*

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F I N I S.

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